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WEEKLY REVIEW.

—A FUNERAL service for the late Emperor of Germany, was held in the Cathedral on Friday evening. H. R. H. the Duke of Connaught was present, clad in deep mourning. All the members of Government attended in full-dress. One portion of the Cathedral was set apart for the German population of the city, in front of whom sat the German Consul. The service consisted chiefly of singing, and was conducted by the Rev. Mr. Mylne, Bishop of Bombay, and Rev. A. Goldwyer-Lewis, Chaplain.

—THE temperance address of H. E. Sir Frederick Roberts is an excellent recommendation of moderate drinking. He imparts the somewhat astonishing information that the man, who, knowing that strong drink is an injury to himself and a curse to society, drinks in moderation "is a finer character" than he who abstains entirely. In what way dalliance with danger and sin is better than complete avoidance of it, we are unable to see. This is an unmerited reflection upon the men who do abstain as [illegible] weak of will. God knows, and H. E. should know, that many men can no more drink moderately than a powder-magazine can explode moderately.

—IT is hoped that that part of the Lady Dufferin scheme for employing Lady nurses in hospitals, which seals their lips on religious subjects, may be in some way stricken out. If ever spiritual consolation is needed, it is in the hours of pain and illness, and at the time when the feet are entering the waters of the river we all must cross. To compel these Christian ladies, (for only such doubtless will be employed) to abstain from speaking a word of consolation at such times, is to shut a door of opportunity in their faces, and to do a cruel injustice to the sick and dying under their care. Religious neutrality in such work is surely out of its sphere, if, indeed, it has any sphere.

—THE letter from Calcutta, to be found in another column, will be of much interest to all missionaries, and to all interested in mission work. Godly men and women in the work are crying with a petition in which there is *union* enough to satisfy the most clamorous for the salvation of India's millions. But while the mighty desire is one, opinions as to the shortest road to victory differ widely. Mr. Kerry is entitled to a respectful hearing, if for nothing else than his long service. For ourselves we believe there is a deeper meaning in 1 Cor. 1: 21 than all mission workers are willing to concede. . . . . "It pleased God by the foolishness of preaching to save them that believe." When the final break comes, as it surely will, when from the Himalayas to Cape Comorin, the heathen shall turn to God and a "nation shall be born in a day," t will be accomplished by the preaching of the Gospel. For this work, doubtless all forms of mission activity are steadily preparing the way.

—THE committee of missionaries having the matter of procuring a suitable site for the union evangelistic hall which it is proposed to erect as a memorial to the late Rev. Mr. Bowen, have not yet reported their action. It is earnestly hoped that a favourable site may be obtained, and a suitable building erected. There are hundreds, and even thousands, of educated natives in this great city who could be reached in such a place by a united effort on the part of all the ministers, and the English language could be the medium of conveying to them the truth as it is in Jesus.

—WE are happy to note that the Special services in the M. E. Church at the Fort, are proving a means of great blessing. The attendance is good, and many are being brought to see their need of salvation in Christ. A similar service is in view at Grant Road.

—REV. AND MRS. BRUCE, of the American Marathi Mission, sailed for America last week, for a brief rest after 13 years of continuous and successful service. By a somewhat remarkable coincidence, they sailed from Bombay upon the 25th anniversary of their landing in the same city to begin their missionary career. Their many friends will follow them in earnest prayer for journeying mercies, great usefulness in America, and a speedy return to their chosen field of labour.

—DEPRAVITY could not well manifest itself in more malignant forms than are daily seen in the harbour of Bombay. The wretched inmates of brothels actually use Her Majesty's mail service to send solicitations to vice to the chief officers and mates of vessels as they arrive in port. Rev. Mr. Mitchell, Superintendent of the Seamen's Rest, has some of these "ghastly" letters and postal cards given him by disgusted captains. He is making a vigorous attempt to have it summarily stopped, and deserves the sympathy of all good people in his fight.

—THE Liberals seem to have received a serious check in their party progress. Sir W Harcourt waxed enthusiastic at a dinner on February 21, according to the *Overland Mail*, and painted the then present condition of the Liberal party in glowing colours. His enthusiasm was so great that he ventured a prophecy of sudden and sweeping success at the polls.

"Since then Sir W. Harcourt has had reason, perhaps, to regret his premature buoyancy. The Arctic current, which is keeping all Europe in a shiver, appears to be blowing very bitterly on the Gladstonian party Doncaster has pronounced against them, at Hampstead they felt afraid to face the storm, and now at Deptford, where they cherished high hopes that a warm gust of prosperity was about to breathe upon their fortunes, they have been dismally and terribly disappointed. Indeed, this last election has chilled all the enthusiasm and confidence which the victory in Southwark had excited to such a glow as that which heated Sir W. Harcourt's eloquence. Spite of Mr. Evelyn's defection, and his immense influence turned over to their side, while both parties have increased their strength, Mr. Darling has been returned by a substantial majority."

Meanwhile evictions, arrests, fines, and imprisonment go steadily on in Ireland.

—ACCORDING to information from France in the last *Evangelical Christendom*, there is a great work of grace being opened among the middle and poorer classes in the west of France. Romish priests are doing their utmost to check the desire of the people to hear and study the word of God, but cannot succeed. In many of the smaller cities ministers who preach Christ as a present, personal Saviour are welcomed, and heard with an interest unknown in Protestant countries. The word *Protestant* is not mentioned, and men and women are taught from the word of God alone:

"The Societe Centrale originated in 1841, has its hundred agents working in various regions, seeking to cover France with a network of Reformed churches, each expected to be a radiating focus of living truth. It has 300 stations, 47 schools, and helps pecuniarily the preparatory theological schools of Batignolles, Paris, and Tournon.

The Evangelical Society, belonging to the Free churches, is also refreshed here and there with true conversions, earnest of more.

In the Ardeche, a Fraternal Union has been formed, and is spreading under the fostering care of Pastor Mailhet, of the Reformed Church of Fortunat. Its aim is to glorify the Lord in seeking to unite all God's children of all denominations."

If France begins hungering after, and feeding upon the pure word of God, she will become a nation second to none in Europe. Rome has had her hand on that fair land long enough.

—SPEAKING of the Rev. Mr. Bowen's death, the *Christian* of this week says:—

"Two months ago, when presenting an illustrated sketch of him to our readers, we expressed a hope that his useful life and testimony might yet be spared to India for a season. But the time of Mr. Bowen's departure was 'at hand,' for we now learn that he has been called to rest, aged 72 years."

—WE can but note the frequent mention of revivals in all our religious exchanges. This ought to afford matter for profound gratitude to every Christian. Christ came to save the lost. We are told in II Cor: 5: 20 that in praying men to be reconciled to God, we are standing "in Christ's stead;" *i. e.* doing what He would be doing were He with us, as during the days of His humiliation. Amid the cries of heresy, and the din of theological tilts over debatable doctrines, it is worthy of note that the saving power of Jesus Christ remains the same as

when the Phillipian jailor experienced it amid the rumblings of an earthquake, and the crashing of falling jail-walls.

—YET some good people object to revivals. They honestly doubt their need, their genuineness, and the alleged benefits arising from them. They welcome revivals of trade, revivals of learning, revivals of social reforms; but have no place for revivals of religion. Their consistency in this is open to criticism. Revivals are the order of nature. Science says all living things have their times of quickening. Unfavourable environment hinders growth, and weakens the life principle. How shall growth begin afresh? How shall the life principle be strengthened? Change the environment. A quickening—a revival at once takes place. And this is what is done in every true revival of religion. The surroundings of souls are changed. They are brought under the genial influences of the Sun of Righteousness. The keen, two-edged sword of the Spirit, prunes away false growths in the life and character, and the soul lives again unto God—is revived. Sinners seeing Christians thus alive unto God, discover their condition, and seek Him who said, "I am . . . the Life," and are converted. Members of a church which was born in the most sweeping and the noisy revival of history, ought to welcome such scenes as often as they come.

—THE *Independent* gave us last week the translation of the creed of Islam by Rev. Dr. Washburn. The creed was drawn up by a prominent Sheik and sent to a convert to Mahomedanism. The *Independent* of Feb. 16, says :—

"The statement of the fundamental principles of Islam, which President Washburn translated for us last week, shows clearly enough some of the reasons of the hold which Islam has on the hearts of its followers, by the truth which it teaches and by the adoration of the Creator which it claims to demand of men. It also shows some of the causes of the success of Islam among heathen, as compared with that of Christianity in the same region; for instance, in Africa. Where Christianity demands an absolute surrender of the heart to God, Islam asks only a verbal formula of belief, and where Christianity insists on a change of heart leading to a detestation of sin and love for the holy model of purity, Islam permits its followers to retain many sinful traits, and exercise most sinful habits, for which they are ready to accept a *temporary* punishment in the next life. The heathen sees that this religion offers him a God whose attributes will satisfy the cravings of his spiritual nature, and at the same time suffers him to remain as he was in the matter of the carnal life. It is no wonder that he should adopt the religion of ease and of universal salvation."

WE are glad to see the following action of the C. M. S. Committee reported in the *Rock*:—

"The attention of the Committee having been drawn to certain figures, to which great objection has been taken, in the reredos recently erected in St. Paul's Cathedral, and it having been suggested that the use of the cathedral for the service arranged for the 14th inst. might be regarded as giving an indirect approval to the erection of such figures, or as indicating indifference to so important a subject, the Committee would point out: (1) that it is their duty to devote their whole attention to Foreign Missions, and while upholding at all times the standard of Protestant and Evangelical truth, to avoid as far as possible taking part in home controversies; (2) that it is not their province to lay down any general principle respecting the use of the national cathedral, or of other churches, for the special worship of God, for the advocacy of missions, or for the ordination of candidates for the ministry. As all arrangements for the service were made before anything was known respecting the figures, the Committee repudiate the charge of having manifested indifference or indicated approval; on the contrary, they view with the deepest alarm the reintroduction into our churches of representations of figures calculated to encourage image-worship or Mariolatry, remembering that at cost of their lives our fathers obtained deliverance from these perils in Reformation times, and believing the introduction of such representations to be wholly alien to the spirit and teaching of the Church of England, and likely greatly to retard the cause of missions, which is so dear to them.'"

—WE cannot but think that "a dignified but positive refusal to use the Cathedral on the occasion would have added much weight to the protest. As long as the evangelical body in the Church do nothing but protest, the work of Romanizing the church will go on.

—MR. ALFRED S. DYER'S letters from India to the English press on the ungodly system of licensed impurity in this country, have been the subject of interrogation in Parliament. Sir J. Gorst, Under-Secretary of State for India, was not able to give a satisfactory reply. He said he had sent Mr. Dyer's allegations to the Government of India, and requested a detailed report thereon. We have reason to believe that the most startling of the information which Mr. Dyer has collected, and which seriously compromises some of the highest official personages in India, has yet to appear. It cannot fail to create a storm of indignation that nothing will allay except the abolition of the abomination in question. The Lucknow Missionary Conference recently petitioned the House of Commons and memorialized the Viceroy against this system of licensed sin. Similar action ought not only to be taken by every Missionary Conference, but by every Christian congregation throughout India.

—THE Wesleyan Methodist Temperance concert, at the church in Colaba on last Monday night, was well attended. An interesting programme was rendered, and some effective pleas for total abstinence were made.

—THE ministry of the Rev. F. W. Warne, at Dhurramtollah St., Calcutta, is opening very prosperously, as we are informed by private advices from that city. A revival spirit is already abroad in the church, and the congregations are increasing in a way to please any pastor. Having known Mr. Warne and his career in America, we feel safe in prophesying for the church he serves a bright future.

—THE munificence of Mr. Jamsetjee Nusserwanjee Petit, Sir Dinshaw Manockjee Petit, and other Parsee gentlemen is a rebuke to many wealthy Christian men. The first named gentleman, whose funeral services are being performed this week, and his family have given for charitable purposes 5,40,000 rupees; of this large sum 3,64,200 is for a Parsee orphanage. If the biblical idea of stewardship were to take the place of the selfish idea of ownership, many struggling Christian enterprises would soon be relieved of their embarassments

—THE first of a series of lectures at the Free Church College Hall, Khetwady, was delivered by Rev. R Scott, M A., on Wednesday evening, at 8 30. Lord Tennyson was the subject of the lecture, and the treatment was in every way worthy of the subject. Despite the heat, a large audience greeted the lecturer. Surgeon-General Pinkerton presided. We bespeak a large attendance upon this series of lectures.

—A VALEDICTORY meeting to the Viceroy was held in the Town Hall, Calcutta, on Wednesday afternoon, at which resolutions highly commending the work of Lord and Lady Dufferin were adopted with much enthusiasm.

NOTICES OF BOOKS, REPORTS, ETC.

THE *Madras Christian College Magazine*, for March, is quite up to its usual high standard. The article of Mr. Peel on "That which is to be hath already been," is good in the way of showing that the hindrances to the downfall of Hinduism and the triumph of Christianity are no greater than those over which the early Church gained the victory. We shall be sorry to think that 3 or 4 centuries must elapse, however, before this Empire becomes evangelized.

DR. MILLER throws much light on the history of the battle of Elah in his VII article on the Holy Land. The ge[illegible]lship of Saul is shown to be quite Well[illegible]ian. —James E. Tracy, M. A., has a g[illegible] on "The Coins of India as Wi[illegible]ess to her History," in which he shows how much of the history of this country has been supplied piece by piece from coins of the various dynasties, and how much light may yet be thrown on the contact of other nations with India, and upon her own development if educated native gentlemen of means will take up the task of working over the mass of material which awaits the student in this particular line.—The Science Jottings are of much interest.

THE *Gospel in All Lands*, for March, takes up the mission field of New Mexico and Mexico. The amount of information given is really wonderful. No student of missions can afford to be without this magazine.

THE *Missionary Review of the World*, for March, is also crowded with fresh missionary matter in each of its seven departments. Its varied contents cannot fail to inspire and give hope and zeal to all friends of missions :

Here are ten papers on the "Literature of Missions," on such subjects as "The apparent Waste of Missions," the "Life of Brainerd;" (editorials); "The Principle of Christian Missions," by Dr. Behrends; "The Miracles of Missions," "Missions to Roman Catholic Countries," by Chamberlain of Brazil; "Joseph Rabinowitch, the Jewish-Christian Leader," by Prof. Schodde, etc. And so of the other six departments—Organized Missionary Work, Correspondence and General Intelligence, "International Section," in the hands of Dr. Gracey; Monthly Concert of Missions, by Dr. A. T. Pierson; The Monthly Bulletin,

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giving the latest news and facts from all parts of the world, and Statistics of the World's Mission's summarized, analyzed, and tabulated —no idea can be formed of the vastness and richness of the matter here clearly and methodically arranged and presented, unless by a personal examination. The public has already shown its appreciation of the work by necessitating a second edition of the January and February numbers.

Published by Funk and Wagnalls, 18 and 20 Astor Place. New York. $2 per year; 25 cents for single numbers. In clubs of ten $1. 50.

THE compilation by Dr. Murdoch, entitled "A Pictorial Tour Round India," issued by the C. V. E. Society, Madras, is as its name would indicate, an attempt to gather into small compass information respecting the whole of India. The author perhaps is as successful as any one could be in such an attempt. The selections are well chosen, and the illustrations good. Price, postpaid, 7½ annas.

THE *Jubilee Thunderer*, second edition, has reached us, with an intimation from Mr. Burjorjee Limjee Batliboi, the Editor and Proprietor, that "Any suggestions for the future improvement of the *Thunderer* would be most thankfully received by the editor." We have been able to give the magazine but a hasty perusal, but would suggest that a more modest title, and a less confident spirit would greatly improve the *Thunderer*.

WE acknowledge with thanks the receipt of the Report for February, 1888, of the Mission Room Siretta Bazaar Street, Calcutta. Report of work in Ronikhet by the L. M. S. for 1887, and a sample of Mahratta hymns set to music. No information as to the price of the latter has been received, though it has been sent, doubtless.

EDITORIAL NOTICE.

Address all correspondence, which must in every case be authenticated, to THE EDITOR, GRANT ROAD, BOMBAY. *Exchanges will please note this address.*

Business communications to be sent to THE MANAGER, BOMBAY GUARDIAN, TWO TANKS, BOMBAY.

The Bombay Guardian.

SATURDAY, MARCH 24, 1888.

DOCTRINE.

BELIEFS control the life. Given right beliefs on vital points, and right living results. Every department of life teems with illustrations of this fact. The business world is controlled by certain established principles assuredly believed by all business men. Extensive business is impossible without unshaken faith in these principles. This faith gives vigour to every enterprise, pushes men on to what seems to others positive risk, and through the risk to success. The same law runs through the social world, and is operative in the world of intellect and soul. What we believe then, is vital to what we are, and to what we do. Just now we are in great danger, magnifying the importance of doctrine in the schools, the pulpits, and the press of the church. Many would-be leaders of Christian thought are railing against belief in any system of doctrine as evidence of a narrow-mindedness quite inconsistent with the liberal spirit of this nineteenth century. They desire that the churches shall not have written creeds. Men are growing beyond "the form of sound words," which was the bulwark of the early church against the onset of all the Goths and Vandals of heresy and superstition. They require to have large room for holding private views upon any and all of the doctrines of the Word of God. We are being told that doctrine repels man: that it is cold and hard and lifeless: that the advanced thought of these age demands freedom from doctrinal trammels. In the place of the wholesome and inspiring doctrines of the church, we are to have a nerveless, disconnected, patchwork theology made up largely of extra-biblical theodicies, and doctrinal negations. But what are doctrines? They are the several interpretations of the declarations of Inspired Writ on the great subjects of sin and redemption. To those who accept the Bible as from God, these teachings are truth itself. Belief in them is belief in the truth. Conformity to them, conformity to the truth.

Paul set so high a value upon "sound doctrine" that he tells Timothy, by the inspiration of the Holy Ghost, that taking heed to "the doctrine" and continuing in it would be a means of salvation to himself and to those that heard him. His Epistles are masterly expositions of dogmatic theology, provoked by real or fancied defections from the word of the Gospel, in the several churches to which they were addressed. God, the Holy Ghost, makes so much account of sound doctrine that he spoke "expressly" to Paul, about the day when men would not "endure" it, but would heap to themselves teachers having itching ears, to draw them away from the truth. News that the teachers of false doctrines had led the Galatian church into danger, provoked the loving apostle to the Gentiles into such a flame of righteous wrath, that he pronounced a terrible "curse" upon any who should "teach any other gospel."

Seeing the influence of men who "denied the only Lord God, and our Lord Jesus Christ," Jude exhorts the Church to "contend earnestly for the faith once delivered to the saints." And Christ tells us in Revelation that certain doctrines taught by the Nicolaitans are objects of his hatred. The history of the Church shows conclusively that strong doctrinal beliefs have formed the soil into which the roots of rugged Christian character have struck deep. Men and women who have "wrought righteousness, stopped the mouths of lions, quenched the violence of fire, and turned to flight the armies of the aliens," have always been those who "held fast the form of sound words." Name any man who has been a power of God in the Church, and you have named a man whose arm was nerved for mighty blows, by sound doctrine. Luther, Calvin, Zwingli, Huss, Wyclif, and Wesley, each moved the age in which he lived, and set in motion such agencies of good that he, being dead, yet speaketh. But back of Luther's unyielding resistance to Papal tyranny, and inspiring it lay the grand doctrine, "the just shall live by faith." Back of the flaming zeal of Wesley, inspiring it and giving it logical forms of expression lay faith in the doctrines of an unlimited atonement, and free grace. No one can say that the Wesleyan preaching was cold and hard and lifeless. It melted hearts, softened hatred into love, and put life unto souls long dead in sin. The Lutheran revival was a revival of doctrine in the abstract. The Wesleyan revival was a revival of spiritual life on the basis of the Lutheran doctrine. The one could not have been without the other. First the doctrine then the life, is the Divine order.

Doubt as to any one of the great, vital doctrines of what is called orthodoxy, is always followed by loss of power, both in Christian experience and Christian effort. Weaken faith in the essential divinity of Jesus Christ, and we minify sin, let down the atonement, belittle the Saviour, and cease to honour the Son as we honour the Father. Devotion to Christ languishes, even while glowing accounts of His compassion, pity, and purity are on our lips. Christ, said that on the rock of His supreme divinity He would build His church; and when we try to build ours on any other rock, powers less formidable than the gates of Hell easily prevail against it. Doubting the doctrine of the endless punishment of the finally impenitent cuts the sinews of religious activity, like doubt at no other point. —Can we not see, then, that doctrine is essential? Does not ecclesiastical history perfectly bear out scripture teaching, by showing that those who have taken heed to the doctrine and continued in it have saved themselves, and those who heard? That those who have despised doctrine have been forgotten? Shall we not profit by the lesson? Young ministers, and thoughtful people in the church, are liable to be led astray by the cry of illiberality. But sound doctrine is truth. Perhaps no one body of doctrine is wholly devoid of error. But they contain truth. Truth is in the majority. Can truth be liberal towards error? Can we liberally interpret the multiplication table? What would follow should scientists begin to liberally interpret the teachings of nature? How would we begin to be liberal in our belief in the law of gravitation. The only source of doctrine is the word of God. Reverent, prayerful study of its wonderful teachings will lead one to profound convictions, as to what is there taught, and as to its truthfulness. These convictions are his beliefs—his doctrines. If he is loyal to them, they will control his life, and inspire him to unselfish devotion to Jesus Christ. Let no one fear to be called narrow, if he adhere rigidly to what he believes to be the teachings of the word of God. If the change be true, he is in goodly fellowship with Abraham, Moses, Daniel, Paul, and Luther, and all those who have helped build the spiritual kingdom of Christ in the earth. Let such a spirit of reverence for the truths of Revelation control us, that we shall hold fast its teachings in the face of shallow scorn of those who cannot endure sound doctrine.

UNINTERRUPTED sunshine would parch our hearts. We need shade and rain to cool and refresh them.

LOYALTY TO GOVERNMENT.

In what does loyalty consist? In showy parades and loud huzzas upon the festal days of the nation? These may be pleasant expressions of loyalty, but they are not always the best. Does not loyalty itself consist in the two elements of *love* and *obedience?* Now no one can allow love in the heart. We must judge of its existence and measure there, by its outward expressions of obedience. Hence the best loyalty in the world is the continued obedience and the faithful service of the subjects of the Government. When soldiers die for their flag our hearts are thrilled at the devoted expression of their loyalty.

The King of kings says, "If ye love me, keep my commandments." We believe that there are many well-meaning people who are trying hard to increase in the love of God, but who do not fully understand how to do it. They are wishing that there could be poured into their hearts some flood of supernatural light, so that they could have some dazzling revelation of the divine glory, which would impart to them a grace and power of love which they never before have experienced. It is true that God has given to many very blessed revelations of His grace, but let it be remembered that such spiritual exhibitions are shown only to those who first rendered a most devoted obedience. "If ye be willing and obedient, ye shall eat the fruit of the land."

In a meeting a few days ago, some questions were asked as to how we can believe. Many seem to be praying "Lord, increase our faith." They seem to be trying to believe as though it were a strong mental effort, or something as a school-boy racks his brain over a puzzling double equation in algebra. They might not have noticed that, in the Bible, faith is closely linked with obedience. In Hebrews 4, 11, we read "unbelief" in the text, and "disobedience" in the margin, and in the R. V. *apeitheia* means both unbelief and disobedience. As unbelief must lead to disobedience, so faith must lead to devoted service. Faith,—works. The marriage of these hath been proclaimed in all the paradise of the Creator's spiritual Kingdom. "What God hath joined together, let not man put asunder."

Alas! a strange divorce has been effected! Men have a faith without works. It is a dead faith. But they paint the corpse to look like life. They have a love which is not shown by obedience. God understands it. He says, "With their mouth they show much love, but their heart goeth after covetousness." Christ, whose eloquence was simplicity, describes them as children who say, "I go, Sir, but went not." Because all eternity depends upon our spiritual state here, let us be searchingly honest in this matter. "Examine yourselves whether ye be in the faith." We pray and long for blessings, here are the terms,—"A blessing if you obey the commandments of the Lord your God." We feel the need of service and sacrifice. "Behold, to obey is better than sacrifice." Do we love the Gospel? Then, we are to "obey the Gospel." Do you sigh for the blessing of purity of heart? Well, in the primary work, you "purify your hearts by faith," but in the more complete work, "ye have purified your souls in obeying the truth through the Spirit."

Here, then, is loyalty to the Supreme Governor of the Universe. It is faith in God which is shown by works. It is a personal love to our personal Saviour, a love which is manifested by continual obedience. The highest loyalty of the children and soldiers of God is to fully learn and follow this simple petition, "Thy will be done."

G.

Our Contributors.

THE CONDITIONS OF TRUE PRAYER. I.

God, as his revelation to man in nature and in the word clearly teaches, works according to clearly defined principles and laws; hence prayer, in keeping with this fact, has its laws and limitations. And true prayer, that is, prayer that is effectual in securing to the petitioner that which he desires, must conform to these laws, and come within these limitations,—in other words, must fulfil the conditions. And so our Lord says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Clearly, then, it is a matter of the very highest importance to us, that we should know what these conditions are, and knowing them, conform to them.

In answering the question, "What is prayer," we found that 'prayer is the cry of trust from a soul which realizes its needs and unworthiness, and longs for the aid, and righteousness of God.' In arriving at this answer we necessarily treated of faith and desire so fully as to render it unnecessary for us to consider them now as *conditions* of prayer; but in examining the subject of desire, we disclosed a condition of prayer which sustains such an important relation to the subject, and which goes so to the root of the matter, that we need to give it careful consideration. We quoted, "prayer—is not the definition of helplessness, but the feeling of it." Now this certainly makes a direct thrust at pride,—and rightly too; for what need has the self-sufficient, self-righteous, self-satisfied man for prayer? He is satisfied with his condition; he feels no need of God's aid,—and, therefore, does not ask for it. Pride must go before man can pray. Thus we discover *humility* as a condition of prayer. Now humility means complete self-abasement, the recognition of the soul's insufficiency and unrighteousness. "Humility, therefore, as our Lord intended we should understand it, is the root of all the graces—when self is utterly removed; when things spiritual become the supreme objects of interest and desire.—No selfish, no ostentatious, no ambitious, no irascible passion can enter there." And our Lord himself gives us a striking illustration of the relation of humility to effectual prayer in the parable of the Pharisee and Publican, found in the xviii. chapter of Luke. The Pharisee was satisfied with his condition; he was not conscious of anything he needed to ask God for. How, then, could he pray? He could not; and an examination of the passage will show us that he did not pray, but simply congratulated himself that he was "not as other men are,—or even as this publican;" and boasted of this fact to God, parading his good works. There was no confession of sin, or unworthiness or need; and hence no earnestness of desire, no humility of soul. Dr. Whedon remarks, "Prayed—that is, he *boasted;* for in reality he only, with a slight phrase of thanks, told God how good he was. He praised rather than prayed; and praised himself rather than God. In fact, he really omitted to pray at all. As if he had no sin, he asked for no forgiveness. As if he had no defect or weakness, he asked no divine aid. As if he had no wants, he asked no favors. His performance is divided into two parts. Under the form of thanks, he—1, enumerates the bad things that the rest of men are, but he is not; 2, enumerates the good things he does. And here he closes."

"But the publican, standing afar off, would not so much as lift up his eyes unto heaven, but smote on his breast, saying, God be merciful to me, a sinner." And then the Lord put the seal of his divine approbation on this as effectual prayer as he declares,—"I tell you, this man went down to his house justified, rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." For "surely he scorneth the scorner: but giveth grace unto the lowly." As this publican is given as an example of the humble suppliant, it will be profitable for us to examine and look into his soul, endeavouring to discover some of the feelings of his heart.

"Me, a *sinner!*" Standing there before God, honestly dealing with his own soul, he contemplates it in its relation to the requirements of God's holiness, he recognizes its true condition, and his heart feels to its innermost recesses,

> "Lord I am vile, conceived in sin,
> And born unholy and unclean;
> . . . . . .
> Soon as we draw our infant breath
> The seeds of sin grow up for death;
> Thy law demands a perfect heart,
> But I'm defiled in every part."

"Me, a *sinner!*" O how he *feels* it! And with that fact confronting him with all its terribleness, his soul longs with all its powers for pardon. But does he quibble about the terms? Does he endeavour to excuse himself? Does he feel like dictating to the Lord *how* he shall be saved? No, no! He knows that he deserves nothing but death; his heart tells him that there is only one hope;—and his soul cries out in its intensity of humility and repentance, "Lord be *merciful* to me, a *sinner;* I claim nothing, I am nothing, 'my only refuge is thy grace;' Lord, do *Thou* save, or I *perish.*" That was a broken heart, and a contrite spirit,—and "the Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." And when such a soul hears the glad shout,

> "There is a great Physician near;
> Look up, O fainting soul, and live;
> See, in his heavenly smiles, appear
> Such help as nature cannot give.
>
> See, in the Saviour's dying blood
> Life, health, and bliss abundant flow;
> And in that sacrificial flood
> A balm for all thy grief and woe,"

it goes out to God with a burst of rapturous gratitude for the inestimable gift,

and gives *Him* all the glory, in that *He* hath saved.

True humility *abhors self*—it gives *adoration to God.*

But this is all concerning a sinner; how about the Christian? "There is no difference!" What man is there that need not say, "God be merciful to me, a sinner!" and that daily? Are you saved? Why? Because *God* has been, and *is*, hour by hour, merciful and gracious long suffering and kind.

How can you remain in his good favour? Of yourself? "Let him that assuredly standeth take heed lest he fall!" "The just shall live by faith, and, hence, "there is therefore *now* no condemnation to them which *are* in Christ Jesus, for he shall give *his angels* charge over thee, to *keep thee* in all thy ways." But if a man abide not in *me*, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned: work out your own salvation, therefore, with fear and trembling. For it is *God* that worketh *in you* to will and to do of his own good pleasure."

"Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith!" Yes, as that publican came, so should we come, in so far as humility is concerned. Away with pride, away with self! "God resisteth the *proud*, but giveth grace to the humble.—Humble yourselves in the sight of God, and he shall exalt you."

EDWIN F. FREASE.

PROPHECY INTERPRETATIONS

AMONG the apt sayings of Spurgeon is one in which he quotes, "Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein;" and then adds that the same blessing does not always seem to rest upon all who undertake to *interpret* the prophecy. We certainly believe that the unfulfilled prophecies which the word of God place before us are intended for us to study, but we believe that much caution is necessary in publishing plans of the application of such prophecies to coming events. Yet there are some persons who map out the future with about as much assurance as they would preach the simplest doctrines of the Bible. We have seen such charts of the future published from time to time. An interesting one is now before us, and as it is a brief, plain specimen, and comes from one of the most active writers of the day, we reproduce it here. As many of our readers keep their papers on file daily, it would be interesting to have this item to refer to, as the times draw near for the fulfilment of the various prophecies which are here made. It may be hard to draw the line between one's merely interpreting the prophecies of the Bible and turning prophet himself. We are inclined to think that Mr. Baxter carries his subject to such a point that if his predictions are exactly fulfilled at the dates given, he will be entitled to be regarded as a prophet.

The following is given in the *Morning Post:*—

The mantle of Dr. Cumming has fallen upon a certain "Reverend M. Baxter," who has been discoursing in an Edinburgh circus on "coming great events." The reverend gentleman starts with the "greatest European war ever known, involving all the nations of Europe, to begin in 1888-89 and to end in 1891 with the defeat of Germany." He follows up with the announcement that "Britain is to lose Ireland and India (and perhaps also the Highlands) by 1891, and to resort to compulsory military conscription." The "perhaps" will interest the crofters in the Lewis. Next we have "Lord Wolseley's prediction to be found true within the next nine years that a French army landing on the South coast cannot be prevented from capturing London." It is evident that our country is to come off badly in 1891, when, as our prophet tells us "Britain is to lose its present independence and become one of the ten kingdoms of a confederacy under France's leadership—the ten horned leviathan and the ten-toed image in Daniel." Among the lesser horrors are "Britain's desolation in 1897 by Red Republican crusading armies from Europe, and the Scarlet Woman to be seated as the Established State Church and to massacre Protestants." In 1894, according to this cheerful seer, "Napoleon, the Antichrist, will arise as King of a small part of Greece or Turkey, and then become Emperor of the ten kings;" while "Napoleon's image, from 1897 to 1901, will be set up and worshipped in every city, town, and village of Britain and the rest of the ten kingdoms; and tens of thousands of people to be beheaded for refusing to worship his statue." Greatest wonder of all will be the "translation of 144,000 living Christians to heaven without dying, in March, 1896."

G.

CALCUTTA LETTER.

THE last Session of the Calcutta Missionary Conference was a most interesting occasion. Over one hundred members and visitors were present, and the discussion of "The Best Methods of Missionary Work" was lively and enthusiastic The Rev. George Kerry, a veteran Baptist missionary, presented one side of the question Mr. Kerry was very severe on higher education as a missionary method. He thinks that it is very wrong to spend mission funds in educating Government servants who remain nominal Hindus and practical Agnostics. The Conference did not go as far as Mr. Kerry in striking at these higher institutions of learning, although, many were ready to applaud him when he declared that every missionary ought to be an evangelist.

Mr. Kerry criticised the pastoral side of missionary work quite severely. He believes men should be gathered into a Church and left to take care of themselves, while the missionary goes to regions beyond. The young "chicks," to use his figure, ought to be left to scrape for themselves. These were the somewhat radical improvements suggested by this veteran missionary. His plan was the severest and most thorough, not to say revolutionary, offered during the discussion This fact may answer the unwise and shallow criticism: "Missionaries get into a routine and despise new things." Kali Charan Bannerji, a brilliant, popular, and wealthy barrister, followed Mr. Kerry. He plead for greater pastoral fidelity, and declared that native pastors were not developed in India. He was very radical on this point. Mr. Bannerji also plead for "Evangelical poverty" among missionaries and for a statement of the Gospel that will recognise the good and true things in Hinduism. Mr. Bannerji also deprecated the "protruding" of the Sociology of Christianity. He would clearly distinguish civilization from the Gospel and make it possible for converts to be quite independent of the National churches of Europe and America.

The discussion waxed warm, and the Conference voted to give another evening to the subject when, it is hoped, something practical may be suggested and adopted.

I see that the papers are paying their respects and disrespects to Lord Dufferin; one daily going so far as to belabor every native who attends the meeting called to honour the Viceroy. This is bitter, but Bengalis are bound to be patriots.

* * *.

International Bible Study.

TO SUNDAY SCHOOL TEACHERS.

[OWING to the failure of the Editor to supply Dr. Scott with the lesson assigned for Sunday, April 1st, the valuable notes are not yet at hand. Hoping that the readers will overlook our short-sightedness on pledge of future avoidance of similar offence, we present the following article to the Sunday-school teachers who read the *Guardian* praying that God may bless it to all.]

WHY did you take this class you are teaching? Was it to oblige the Superintendent, or the Pastor, or your friends? One sometimes hears officers in the Church or Sabbath school saying they have taken up the duties "just to please" this one or that one. Is this why you teach? It is to be hoped that you have a motive higher than that. We will believe you have. We will believe you so see the bearing of motive upon service that you would not serve the Lord from unworthy motive.

The motives that should actuate us as Sunday-school teachers are the conversion and edification of our pupils. We fear some do not keep these things definitely before them. Their work lacks aim, so is void of effect. Game is killed by shooting at it with precise aim. Great events in life seldom happen. If Goodyear did find the true ingredients for making rubber goods by accident, it was after twenty years of patient, plodding, definite effort to discover it. Let us set before us as the only ideal of perfect success in teaching the class given us. The conversion of each pupil and his or her establishment in the grace of God. Along with this there may and ought to be much study of the history of the word of God: careful study of its geography, of the manners and customs, the language and habits of the people mentioned. But let everything focus at the burning point of conversion. How much of force and fire and longing, loving entreaty will then be spent on each member of the class? How much of daily wrestling with God in prayer for power to wield the Sword of the Spirit? How much of forethought and planning to get opportunities for those long, confidential talks with our pupils, when soul meets soul? The bane of Sunday-school work is careless teachers, who listlessly and perfunctorily perform tasks which might, if well done, be the instrument of salvation to many sonls; but which as done, utterly fail to get at the heart or rouse the conscience. How often

have we pressed Christ's love upon each member of the class given us? How often during the week have we sought out those restless, mischievous boys or girls who sit before us on Sunday, and personally asked them to open the door and let the waiting Saviour in? Let us read Jas 5 : 20, every morning. Let us make it a wall-text, a *heart* text. "Save a soul from death." Think of this, fellow-teacher!—Is it not enough to drive you to your closet for power?

Do you not long to so teach that your pupils may be saved? Certainly. But if you have not been doing it definitely, and are resolved to begin, suffer a word of exhortation. Do not try to lash yourself into anxiety for the salvation of your pupils. You must appreciate the peril of sin, the love of Jesus, and the possibility of immediate repentance and instantaneous conversion, better than you do now. If these mighty truths had caught you in the full grip of their awful reality, you would have been doing more definite work all along. Where will you find these things taught? In the word of God. Spend the next week in studying God's attitude toward sin. Stand with Moses and Aaron where the yawning earth swallows Dathan and Abiram. Stand before the king whom God has dragged from the throne and set in sackcloth and ashes as he cries,—"Have mercy upon me O Lord according to the multitude of Thy tender mercies, blot out mine iniquities." Or, most awful scene of all, stand at Calvary and see how God expresses His infinite hatred against sin. See Him who bore for us the judgment of God against sin, and then estimate if you can, the imminence of that peril which could only be averted at the expense of the blood of the Son of God. Let God's attitude toward unrepentant sinners so be realized by you that you will cry with Paul "How shall we escape if we neglect so great salvation." Then, with your eye on the Judgment, *work*.

Study the love of Christ, yearning over the perishing. Mark how He gave His life to save them—how he follows them, patiently enduring their scorn—meekly and lovingly pleading for admission to the hearts His blood has bought.

Mark the conversions of the New Testament. Zaccheus converted somewhere between the tree and the ground. The thief converted as he writhed in agony on the cross: the three thousand on Pentecost morning: the eunuch, the jailer, and every other recorded conversion instantaneous. Understand that as we are saved by faith, it can just as well come now as ever. Understand that God has forbidden us to look for a future day of salvation by saying, "Now is the accepted time: now is THE DAY of salvation."

Do these things, fellow-teachers, and God will certainly give you zeal for the work of saving the souls of your pupils. An hour of study of God's word on these great topics, is worth all the resolutions and written consecrations, and solemn vows you can make. Information is the true source of enthusiasm. If you want enthusiasm in the Lord's work, "seek out the book of the Lord and read" and your soul will glow with love and desire that will not be quenched.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—It is with great thankfulness I can report the work at the "Rest" still prosperous, and that it grows more and more in the appreciation of those for whom we labour. We have great reason to rejoice in present prospects. The meetings of the last ten days have been signally interesting and blessed. There has been a turning to the Lord of officers and men, no less than seventeen have professed conversion. Last Wednesday the chief engineer of one of the steamers, after having been to several meetings, came to the "Rest" during the day earnestly enquiring the way of salvation, and went away knowing Christ as his Saviour. Others when visited on board their ships have expressed a desire, and one a determination to turn from sin unto righteousness.

We had more at our "Tea" last night than we could well accommodate in our present quarters. Our meeting-room will not seat many more than a hundred, and last night the reading-room and verandah were occupied. However, all enjoyed the meeting, and one man turned to the Lord, while many went away deeply convicted.

We hope to be in the new building in the course of a month, and we do hope ALL who read this will send funds to help fit up the place. We *never* needed help more than at the present time, not only of money, but of cast-off clothing, papers, &c., &c. This week I have had four cases of destitution, and could not give them any clothing: who will be the first to help? Let *all* the readers of the *Guardian* help us with their cast-off clothing, papers, money, and their prayers.

Faithfully yours,
B. MITCHELL,
Seamen's Rest,
Prince's Dock,
Bombay.

DEAR SIR,—The Congregation of the Free Church of Scotland, Esplanade, Bombay, held their annual social meeting in the Young Men's Christian Association Rooms, Apollo Bunder, on the evening of Tuesday, the 20th instant at 8 o'clock. The room was tastefully decorated with flowers and evergreens and there was a good assemblage of the members and friends of the congregation. After a service of tea and cake, the Rev. J. Forgan, the pastor of the congregation, referred to certain features of encouragement in the work of the congregation during the past year, and urged that as they were now in a fair way to maintain the ordinances of religion amongst themselves, they ought to aim at aggressive work among the outlying community both European and native. Mr. C MacDonald submitted the financial report of the congregation, and stated that this year they had been able to meet all expenses without having to make a special collection. The Rev J. Bell, Baptist Church, Rev. A. B. Wann, St. Andrew's Church, Rev. G. W. Clutterbuck, Wesleyan Methodist, and the Rev. Dr. Mackichan, Principal of the Free Church Institution, followed with addresses of a very interesting and practical character, expressing their good wishes for the congregation and urging the members to co-operate with their pastor in every good work. Dr. Mackichan referred to the large body of young men who attended the services of the church, and said that the pulpit of such a congregation, was a position of power and influence, of which a minister might well endeavour to make the most. He also spoke of the cordial relations that existed between the congregation and the Free Church Mission. The meeting throughout was of a very hearty kind, and all felt that a very pleasant and profitable evening had been spent.

J. F.

31, Marine Lines,
21st March, 1888.

AJMERE M. E. CHURCH ITEMS.

DEAR SIR,—The English congregation are having preaching, prayer and class meetings of deep and tender spirituality. Bro. Jeffries is the right man in the right place.

The Native Church has good times under shepherding by my assistant, Bro Blewitt. The orphanage band marches in strength to bazaar evangelizing. The Day schools are growing.

Paul Singh, now a member of the Bengal Conference, has planted our mission in the kingdom of Bhurtpore, wholly destitute, we believe, of missions previously and has opened a school, a teacher being transferred from Ajmere. Jacob Samuel, another member of the Annual Conference, has been placed in Bhurtpore. Prayer for that new mission is requested.

Ajmere friends have with great unanimity enrolled their names in our building enterprise here, 217 names within four days, half natives, in addition to 64 of an earlier date. The project now has Rs. 11,000 assets; 7,000 Indian and 4,000 American. Within the past 32 working days, an advance of rupees 105 per day has been realized, and still the Lord's hand is not shortened. Each day brings fresh proof that when the Good Shepherd putteth forth His sheep He goeth before them.

C. P. HARD.

Blue Castle, Ajmere,
17th March, 1888.

DEAR SIR,—I would earnestly suggest that the idea of perpetuating the memory of the late Mr. George Bowen should not be given up, and I would, at once, send in my mite—the little I can give—to the committee that the Missionary Conference might appoint. The memorial should take the shape of an Evangelistic Hall with a Library, as has been proposed already by some: but a large Hall and a Library wherein works on current topics of theological importance might be especially placed within the easy reach of all Christians. I would, also, humbly submit that the Methodists might have another memorial—a church in the fort,—to record the services which Mr. Bowen rendered to Episcopalian Methodism in India. If William Taylor planted Methodism, he watered it; and however great was the former, he would have failed, humanly speaking, in the work of conservation without the Nestorian wisdom and guidance of the latter. And I might say, also, that Methodism would not have attained its present popularity and influence without the charm of the name and pen of the self-denying *Sadhu* that worked patiently and energetically at the *Bombay Guardian*. And I feel assured that both the schemes will be liberally patronized by the Christians generally, and even by unbelievers, who recently confessed in their newspapers that they had found in him the ideal of Christianity conspicuously realized—highest virtue manifesting itself in lofty self-abnegation and tenderness, as a reflection of the majestic humiliation of the Crucified Nazarene.

A NATIVE CHRISTIAN.

DEAR SIR,—Will you allow me to correct what appears to me a grave misapprehension in your last issue? After quoting from the *Rock* the Declaration of Faith, lately issued by the Council of the Baptist Union, you comment thus: "That is, believe as you please so any one of these fundamental doctrines, and

you do not at all sever yourself from the brotherhood and fellowship of the Union." I fear the report of the *Rock* may have misled you, for the last sentence (on which your comment seems to be based) is not quite clear. Let me quote that sentence again: "As a historical fact the last half of this statement has generally been accepted by the great majority of the Union in the usual sense; but from the first some, while reverently accepting all Divine teaching, have accepted other interpretations which seem to them consistent with it, and the Union has had no difficulty in working with them." The words "the last half of this statement" in the sentence just quoted mean the last half of the *last statement in the Declaration*, referring to the eternal punishment of the wicked, and to *that only*. This I take to be the meaning of the *Rock*; if not, the *Rock* is misinformed: for what I have stated is the true version of the case. Under these circumstances, your comment "believe as you please to *any one of these fundamental doctrines*" needs very serious modification.

There are many questions connected with this painful controversy which are of great interest, were there time to discuss them. One thing, however, the history of the Church proves: that written creeds have never succeeded in producing uniformity of opinion in regard to all doctrines formulated in them, even among those who have subscribed to them.

Yours faithfully,
WM. BELL.

Manse, Bellasis Road,
March 21st, 1888.

CHURCH DIRECTORY.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor, Sabbath Services, 11 a. m. and 6 p. m.

AMBR[illegible] (Girgaum Back Road), Rev. Madhar[illegible]ikambe, Pastor. English Service, 7-[illegible] a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. E. F. Frease, Pastor. Sunday-school, 9-30 a. m. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting and Bible reading, Wednesday, 8 p. m.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayerr meeting, Tuesday, 7-30 p. m. Preaching, Thursday, 7 30 p. m. Sunday-school, 9-30 a. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.

Rev. B. Mitchell, *Superintendent*.

SERVICES every evening, except Wednesday, at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Spare periodicals for Reading-room and for distribution, also cast-off clothing, are solicited.

WESLEYAN METHODIST CHURCH.

Rev. G. W. Clutterbuck, Pastor.

COLABA CAUSEWAY—Sabbath Services, 11 a. m. and 6 p. m. Sunday-school, 4 30 p. m.

BYCULLA (adjoining Victoria Gardens)—Sabbath Services, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m.

PAREL (Elphinstone Road)—Sabbath Services, 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

English Service at 8 p m. American Mission High School, Byculla.

SPECIAL NOTICES.

A LECTURE will be given this evening, March 24th, 1888, at the General Assembly's Institution, Kalkadevi, at 8-30 p. m. precisely, by the Rev. Wm. St. Clair Tisdall, M. A. Subject:—"Are Miracles Possible?" The address will be delivered in English. Admission free: all are invited. Come and bring your friends. After the lecture, discussion will be invited.

Epitome of News.

SATURDAY, MARCH 17.

—*Times of India:* Two Spaniards, both Protestants, lately met in the streets of Madrid a Catholic priest carrying the viaticum to a dying parishioner. The priest, perceiving that the Protestants did not kneel or take off their hats, sternly upbraided them and gave them into custody. The municipal judge actually condemned them to six days' imprisonment, and to pay a fine of twenty-five pesetas and the costs. In vain they pleaded that they did not belong to the State religion, and invoked Article 11 of the Constitution, which guarantees liberty of conscience They have appealed from the decision. The Liberal papers are, of course, up in arms. They say the case shows plainly enough how little religious toleration is understood even now in Spain.

—Dr. D. Dorchester has been compiling the statistics of the Protestant churches of the United State for 1886. The results are most encouraging. He finds seven denominations of Adventists, and 1,321 ministers, and 134,577 communicants of that faith. Among Baptists there are three bodies called "regular" with 19,377 ministers and 2,732,570 members. There are ten other bodies of Baptists with four "kindred bodies" that give the total of Baptists and kindred bodies: ministers, 28,003; members, 3,729,745; congregationalists, ministers, 4,090; members, 436,379. Protestant Episcopal ministers, 3.850; members, 415,-605. Lutherans (of five different Synods and Councils), ministers, 3.990; members, 930,83. Methodists (six Episcopal bodies), 35,388; members, 4,081,558. Methodists (seven non-Episcopal, four kindred bodies, two of the latter are Episcopal), ministers, 2,009; members, 519,858. Presbyterians (ten bodies and three kindred bodies), ministers, 11,241; members, 1,431,249. Several of the smaller bodies are overlooked in this synopsis, but this remarkable fact is stated; "There is now one Evangelical Protestant Church in 518 inhabitants, and one minister in 692 inhabitants." From 1850 to 1886 the population increased at the rate of 152 per cent., and the communicants of the churches 243 per cent.

—A tornado has destroyed Mount Vernon, Illinois, a flourishing town which stood sixty miles to the east of St Louis, killing thirty-six persons and fatally injuring nineteen more, while 100 were seriously wounded, and 500 buildings were demolished in a few minutes. Mount Vernon was built on a flat prairie. The tornado came up on February 19 from the south-west, with a rotary, whirling motion, sweeping a path 500 yards wide and several miles long, within which everything was destroyed. The damage occasioned is estimated at 500,000 dols., and a thousand people have been rendered homeless. The ruins caught fire afterwards, and four men were burnt to death.

—*Dnyanodaya:* The oldest bank-note in existence is said to be one now preserved in the Asiatic Museum at St. Petersburg Its date corresponds to 1399, B. C; and it was issued by the Chinese Government. The note bears the name of the Imperial Bank, date and number of issue and the signature of a Mandarin, and contains a list of the punishments to be inflicted for forgery of notes.

—*Truth* writes: The rage of Shylock and the grief of Rachel were a mere sham as compared with the exasperation and howling among the Tories at the appointment of a Unionist to the Viceroyalty of India. I hear that Lord Lansdowne's acceptance of the post was announced simultaneously with Lord Dufferin's retirement, solely in order to prevent Lord Salisbury from being pestered with applications, and it is perfectly well known that there are at least three Tory peers, each of whom considers that he has such strong "claims" on the gratitude and confidence of the Ministry that India alone could satisfy them. The flank of the Tory place-hunters has been dexterously turned by Lord Salisbury's *coup*, and he has still further disgusted and angered his noble supporters by giving Canada to Lord Stanley, who has always filled good offices, and whose not very valuable services to "the party" are thought to have been handsomely rewarded by a peerage. This also is regarded as a Unionist triumph, as Lord Stanley's principal claim to notice consists in his being the brother and heir of Lord Derby.

MONDAY, MARCH 19.

—*Times of India:* Maharaja Holkar has placed the resources of his State at the disposal of Government for the defence of the country.

—A comet, which promises to be a conspicuous object towards the end of the month, has been visible for some time shortly before sunrise. The writer of "Science Jottings," in the *Madras Christian Magazine*, says that it was discovered by Swerthal on the 18th of February, and is at present approaching the sun. The perihelion passage is calculated to take place to day, after which the comet will probably form a well-marked object in the evening sky.

—*Overland Mail:* A new P. and O. Steamship: On Feb 23 the largest steamship which has ever been constructed in Ireland—a vessel 466 feet in length and of 6,380 tons gross register—was handed over by her builders Messrs. Harland and Wolff, of Belfast, to the owners, the Peninsular and Oriental Steam Navigation Company. Her triple expansion engines indicate some 7,000 horse-power, and she will be able to maintain 16 knots at sea. It will be seen, therefore, that the Admiralty knew what they were about when they selected her as one of the fast armed cruisers which they have subsidised the P. and O. Company to hold at the command of Government. The *Oceana* has been fitted under the superintendence of the chief constructor of the navy with gun racers and other appliances, so that she could be equipped as a man-of-war on the shortest notice. She could carry 2,500 troops with ease. It is, however, in the interests of peace and commerce that her main work is to be carried on, and she is destined to play an important part in the carrying trade between this country and the Australian colonies. She leaves London on March 9 with the colonial mails for Adelaide, and will proceed thence to Melbourne and Sydney filled with a large number of first-and second-class passengers, for whose comfort luxurious provision has been made. Her dining-saloons, her drawing-room, and smoking-rooms, in light oak and in walnut have all been designed by Mr. Cocurt, the architect of the Imperial Institute, and these, with the sleeping cabins, roomy and well ventilated,

fitted with folding lavatories, with spring mattresses and chests of drawers, leave nothing to be desired. The creature comforts of the passengers have been well provided for by the refrigerating apparatus, which will not only provide the 250 first-class and 160 second-class passengers which she will carry with every imaginable dainty, but will serve to carry home frozen meat from the colonies for the English market if occasion arises. Messrs. Hardland and Wolff have a sister ship nearly completed for the same company named the *Arcadia*, to be employed in the same trade; and these, with the two equally large armed cruisers built at Greenock by Messrs. Caird and Co., the *Victoria* and *Britania*, will form four of the finest vessels in this great company's large fleet.

—A panorama of Niagara Falls is to be opened in London soon. The huge painting is 400 feet in circumference, and on the supposition that M. Philippoteaux, the artist, has done his work with as much realism as the limitations of art permit, there should be a fair impression of the grandeur of the waterfall conveyed to the spectator

—Examination of sarcophagi recently discovered at Saida, in Syria, shows that among them is the sarcophagus of Alexander the Great, containing the body of the monarch.

—It appears from the French papers that the Prince of Wales had a narrow escape the other day from being kidnapped by some Fenian pirates. While at San Remo his Royal Highness went out for a little blow in an Italian pinnace. For several days previously a mysterious yacht had been seen hovering about the port. It bore the American colours, and people thought it was engaged in taking scientific soundings The Prince's pinnace had barely got out to sea when the yacht, putting on all steam, proceeded to bear down on it in a suspicious manner. Fortunately a gunboat belonging to the British squadron appeared on the horizon, and, perceiving the signal of distress hoisted by the pinnace, at once made for the yacht, which now hoisted the Irish flag. The chase lasted some time, but the yacht succeeded in getting off.

Tuesday, March 20.

—*Bombay Gazette*: The Rev. Dr. Hastie has entered a suit against the convener of the Foreign Mission Committee of the Church of Scotland and the Secretary of the Foreign Mission, for £2,700 as arrears of salary, and £7,500 for damages. He also claims £55 per month salary from January of the present year, till he demits office. Dr. Hastie states that he was in 1883 illegally removed from his office, and wrongfully deprived of his emoluments as principal of the General Assembly's Institution at Calcutta. The defenders affirm that the whole case was fully heard by the General Assembly in May, 1884, and that the pursuer at that time accepted £152 10s. from the defenders, in payment of all that was due to him.

—The Committee appointed to consider and report on the long pending question of the erection of the new Municipal buildings has resolved to recommend the Corporation to vote fifteen lakhs for the purpose. It will be remembered that a proposal to expend seven lakhs on the building of the Municipal Offices was some three years since rejected by a majority of one, Dr. Peterson having asserted that five lakhs would be ample for the buildings and the site. The five lakhs have grown into fifteen; if we wait a little longer they will probably become twenty. The story of the Sibylline books can be read with advantage even in these days.

—*Times of India*; Objectionable Letters: At the Fort Police Court yesterday, the Rev. T. Mitchell, in charge of the Seamen's Rest, Prince's Dock, appeared before Mr. Hamilton and asked for magisterial advice under the following circumstances. He said he applied on behalf of several captains of ships, who had complained to him that they had received a number of letters from licensed women, who gave their addresses and asked for patronage. He desired, as well as the captains, to know if something could not be done to put a stop to the nuisance, as the letters came by post and contained disgusting words. In support of his application Mr. Mitchell handed to his worship two letters received by the officers of ships, which, he said, were fair specimens of those daily received. A complaint had been made about the matter to the Commissioner of Police, but as the women were licensed Sir Frank Souter had said he could not interfere. His worship was also of opinion that no proceeding could be taken against the women, who were very likely very illiterate and incapable of writing the letters, the work being done by others. They could, therefore, deny the authorship, and it would be difficult to trace it to them. His worship admitted that they should not allow difficulties to prevent action in this matter, and promised to consider the subject and let Mr Mitchell know on some future date what could be done.

—*Indian Witness*: Mrs. Cleveland, wife of the President of the United States, has joined the "Ramabai Association for the Elevation of the Women of India."

—The Rev. D Osborne (Methodist Episcopal, Mussooree) has received a cablegram from New York, requesting his services for deputation work in America. Mr. Osborne will doubtless obey the summons.

—The King of Siam has given to the Baptist Mission at Bangkok the sum of £48,000, for school and hospital purposes.

—The Rev. Ramanath Ray Chowdhry, of the Baptist Mission, Allahabad, has been invited to England to engage in deputation work. He expects to leave on the 21st.

Wednesday, March 21.

—*Evangelical Christendom*: Mr. Rabinowitz, the energetic Jewish reformer, has recently had an embargo laid upon him by the Russian Government, whereby he will in a great measure be prevented from carrying out his Christian and missionary intentions towards his brethren under the dominion of the Czar in the south and west.

—A leading Japanese statesman, who only four years ago wrote in favour of the exclusion of Christianity from Japan, has now entirely changed his views, and is strenuously advocating the Christian faith. Some members of his family have become Christians, and two of his sons have been sent to America to study.

—The American Board has learned with surprise and indignation of the unjust arrest and imprisonment of the Rev E. T Doane, missionary of the Board at Ponape, in April last, and of the interruption of work in the Micronesian Mission, which has followed upon the establishment of Spanish authority on Ponape. It recalls with devout thanksgiving the wonderful results of thirty-five years of Christian work in those islands; the gathering of nearly fifty churches with 5,300 members —a greater number of communicants than are found in any other mission under its care; the establishment of six high schools for the training of native preachers and teachers, and of forty common schools, with more than 2,800 pupils; and the transformation of the people from naked and warlike savages to orderly, peaceful, and industrious communities.

—*Fire and Hammer*: The first Christian Church in the Congo Free State was organized in November of last year, and there are 1,062 converts in the Congo mission.

—Madagascar is almost a miracle of missionary triumph The native Christians of that island have given more than $4,000,000 for the spread of the Gospel during the last ten years.

—The Norwegian Mission Society has made four hundred converts in its Zulu Mission since 1873, and in Madagascar, since 1867, about seven thousand heathen have been baptized, and about thirty thousand children instructed in the mission schools.

—The P. and O. Co.'s s. s. *Massilia*, with the English mails, left Aden, for Bombay, Tuesday, at 2 p. m.

—*Times of India*: So long as he remains in the Royal Dragoons, to which he has been gazetted as a second lieutenant, Prince Albert Victor Duleep Singh will not be required to proceed on foreign service, the Royals being one of the two cavalry regiments still exempted from service out of Europe

—At a public Durbar at Jummoo, on the 19th instant, the Minister Luchmandas was formally dismissed from his office as Dewan and President of the State Council of Cashmere.

Thursday, March 22.

Dnyanodaya: Archaeology has just met with a sad loss in the death of Pandit Bhagwanlal Indraji, Ph. D., at Walkeshwar, on Friday last. The Pandit was a pupil of the late Dr. Bhau Daji, and the mantle of the master fell on his pupil as regards zeal in Indian antiquarian research. His zeal knew no abatement, his whole life and property were devoted to his favourite study, and he had become known throughout India and Europe as the first of Indian Archaeological scholars.

About Salaries: The Prime Minister of England draws £5,000; the five Principal Secretaries of State and the Chancellor of the Exchequer, a like salary. The First Lord of the Admiralty draws £4,500; the Under-Secretaries of State £1,500 each; Lord President of the Council, £2,000; Vice President, Board of Trade, £2,000; Lord Privy Seal, £2,000; President Local Government Board, £2,000; Post-Master-General, £2,500; and so on. The great Law Officers of the crown are paid, no doubt more highly. Thus the Lord Chancellor gets £10,000; the Attorney General, £7,000 and fees; the Solicitor-General, £6,000 and fees, and the Lord Chancellor of Ireland, £8,000. In the Colonial dominions of Her Majesty the only highly paid office is that of the Governor-General of Canada. This post is worth £10,000. In the Diplomatic Department, the highest salary is paid to the British Minister in the Court of France, which is £10,000. There is, however, not a single post in any civilized country which is equal to that of the Governor-General of India, even the Lord Lieutenant of Ireland is paid only £20,000 but the Governor General of India besides a salary of Rs. 250,000 per annum has an establishment and sumptuary allowance of Rupees 12,000 per annum. During the *regime* of the East India Company the salary of that high office was fixed at Rs. 300,000 per year, That noble-minded statesman—Lord William Bentinck—set a noble example of self-sacrifice by reducing the salary of the post to its present scale —*Ex.*

—*Bombay Gazette*: H. I. M. the Czar of Russia's steam cruise *Vestnik*, Commander Lang, arrived in Bombay from Colombo and anchored off Apollo Bunder, yesterday morning. She left home on the 23rd August 1885, and since then has visited Australia and New Zealand and called at Vladivostok, subsequently visiting China. She left Colombo on the 7th current. She made a stay of a year and a half in the Far East. The *Vestnik* is a three-masted boat, her registered tonnage being 1,334, and she is equipped with fourteen guns, seven of which are of the Hotchkiss pattern; four 4 and-a-half inch and three 6 inch guns of Krupp make. She will coal in Bombay and will leave for Cronstadt, via Aden, in a couple of days She has no special purpose in visiting this port, except that of making herself acquainted with the characteristics of the different places.

—Miss Gold, one of the passengers on board the ill-fated Dutch emigrant ship, the *W. A. Schoelten*, which was lost off the coast of Dover last autumn, was, it appears, on her way to be married in America, having answered an advertisement for a wife. This lady, who was one of the saved, nobly bore the distress into which she was launched, and did her utmost to pacify her fellow-passengers during the time the vessel was sinking. iss Gold's partner in life is a farmer in the United States, and on hearing of the disaster which had befallen his intended wife he set sail for England, the happy pair being wedded at Winchester, Sussex, a few days ago. Modern fiction could hardly have invented a more curious chain of circumstances.

—*Times of India*: It is officially announced that on and after the 1st proximo a further extension of the Sind Pishin Railway will be opened for passenger and general traffic The section in question which will be worked by the North-Western Railway leaves the Hurnai Line at the Bostan Junction and, passing through Sirinon and Gulistan Karuz, terminates at Killa Abdulla, a point near the Afghan frontier on the road to Kandahar.

Friday, March 23.

—*Times of India*: A valuable archæological find has been lately made in the Azamgarh district in the shape of a copper-plate grant recording, in later Gupta characters, the grant by King Harshavardhana of Sthanisvara of a village to several Brahmins for the spiritual welfare of his parents and elder brothers. The historical value of this record is great, as it gives in detail the genealogy of King Harshavardhana, a famous monarch who reigned from 618—642 A. D. over the greater part of Northern India, including Cahsmere and Nepal, and whose Court was visited at Kanauj by the Chinese Buddhist pilgrim, Kiuen Kiang in A. D. 637. The plate, we are glad to hear, has been purchased by the Government of the North West Provinces and deposited in the Provincial museum at Lucknow.

—The fluctuations in Sterling Exchange during the past week have not been nearly so great as in the rates obtained for Council Bills. One-sixteenth represents the former, but five-thirty-seconds the latter. On the 14th instant Council Bills fetched 1s. 4 9-16d., and, on the 19th, Calcutta paid 1s. 4 11-16d. for a lakh of Transfers, when Bombay was buying three months' Credits at 1s. 4 21-32d. On Wednesday, when our Banks were closed, the Calcutta market became excited, and ready Telegraphic Transfers were procurable at 1s. 4 19-32d On the strength of this, a Bombay buyer tendered 1s. 4⅝d. for three lakhs of Transfers. Needless to say, he got them, and we can fancy with what pleasant alacrity the tender was accepted.

—The distribution of prizes to the successful students of the Israelite School of the Anglo-Jewish Association took place yesterday at the school premises, Don Tad Road, H. E. the Governor presiding. Mr. Haeem Samuel Kehimker, honorary secretary of the association, read the report The boys and girls of the institution went through a well arranged programme of music and recitations. Lady Reay distributed the prizes. H. E the Governor then addressed the assembly at some length. On the motion of Mr. E D. Sassoon, seconded by the Hon. Mr. West, a vote of thanks was accorded to H. E. the Governor for presiding, and Lady Reay for distributing prizes on the occasion.

—The following gentlemen have been re-appointed members of the Board of Trustees of the Port of Bombay:— Nusserwanji Manockji Petit, Esq.; Fazulbhoy Visram, Esq., Vurjivundass Madhowdass, Esq.

—*Indian Daily News*; A Brave Bengali Woman: We understood that on the 7th instant at about 10 p. m., a daring robbery was attempted at Rougopore, a village nearly four miles east of Barrackpore, in the house of the late Babu Boykant Nath Chatterji, Zemindar of the place, when all the male members of the family were away from home attending a wedding at Chupra, near Serampore, leaving only one *durwan* to take care of the house. The robbers were fifty in number, and they easily succeeded in overpowering the *durwan* whom they threw into a ditch, bound hand and foot, and well gagged. When the robbers entered into the house, and were almost at the threshold of the *zenana*, a lady of the house, named Annoda Deby, aged about 40 years, the sister of Babu Sridhur Chatterji, the marriage of whose son was the cause of this disastrous affair, faced the robbers with a *kharah* (a large and heavy weapon used for cutting goats, &c., for sacrificial purposes) in her hand at the same time entreating and encouraging all the female guests and others present to throw brickbats on the dacoits, and raise an alarm. In a short time, the alarm brought on the spot a number of the residents of Coyebuttopara, where there was another marriage festival at the time, but the dacoits had bolted before their arrival The robbers were armed with *latties* and *shurkies*, a crude sort of spear.

—*Native Opinion*: His Highness the Maharajah of Baroda has decided upon sending half a dozen youthful artisans to England, Germany and America to learn the various branches of industry. Mr T. K. Gujar, M. A., Professor of Chemistry in the Baroda College, will be entrusted with the charge of taking these artisans to Europe. The noble example of the Maharajah will be largely imitated, we hope, by the Native Princes of India.

—*The Advocate*: Dr Karrell, the Court Physician, being congratulated by the Czar on his jubilee of service, hoped His Majesty would attain the same age. "No chance of that," said the Czar. "Why not?" "I am too closely watched and threatened by the Nihilists." "Ah, your Majesty," said the physician, "there will be no Nihilism when every Russian has a Bible, and reads it." "I know it, I know it," said the Czar energetically. "and I can tell you that I value the Book and read it daily." Says Mr. Hastings in closing, "When Russia gains constitutional liberty, and comes into line with the rest of Europe, she will have a mighty influence in making history."

Selections.

PERSONAL REMINISCENCES OF THE LATE REV GEORGE BOWEN.

By Mr. Trimbuck Canaran.

I am not ashamed to confess my unworthiness to attempt to write anything regarding so great and so distinguished a personage as the late Rev. George Bowen, our most beloved and esteemed father in Israel.

Having, from almost my boyhood, heard of his absolute devotedness to God, of his uncompromising nature, and restless activity and zeal in extending God's Kingdom on earth, and myself having frequently seen him in the different parts of this city bent on his errand of mercy, regardless of rain or the heat of the sun; and one of my brothers, who had previously made his acquaintance, also bearing his constant testimony regarding the deep spirituality and seriousness of Mr. Bowen's disposition, I naturally felt very desirous of becoming acquainted with so singular a man of God.

I was about fourteen years of age when I became acquainted with him through the kindness of a Hindoo clerk who was employed under him on behalf of our local Tract and Book Depôt, in which in those days, only religious books, magazines, and tracts, were admitted; some of these last I freely and profitably read.

I distinctly remember that on one occasion when I was attempting to assure Mr. Bowen of my admiration for Christianity, he suddenly interrupted me and remarked to me that every sincere admirer of the religion ought to act up to his conviction, and make an unconditional surrender and not halt between two opinions. I thought he was expecting the strength of manhood in the child, the harvest in seed-time, and observed to him that he was applying too rigorous and unvarying a standard. To this he replied in his usual and inimitable style, "Now is the accepted time. To-day is the day of Salvation." I said that it is not an easy matter for all Indians to renounce the faith of their father and embrace another. The wrench from all the ties of kindred and of race is so great that few only can conceive it. And unlike those who are born of Christian parents and in Christian countries, we have to carry into effect the Scriptural injunction to "forsake father, mother, brothers, and sisters, homes, and lands, and friends." At this remark he gave me to solve the great arithmetical problem in the Bible, "What shall it profit a man if he gain the whole world and lose his own soul?" Finding me silent, he very tenderly and affectionately looking me full in the face said, "Seek ye first the kingdom of heaven and its righteousness and all these things shall be added unto you." I knew then, as I do now, that all this was true. But my youthful and self-indulgent nature would not let me renounce the happy surroundings in which God had placed me. And accordingly I kept clear of Mr. Bowen, and never remember to have called to see him again until the happy time when the Rev. Wm. Taylor, now Bishop of Africa, began his missionary operations in our city in 1872. It may be incidently mentioned that the two things, of which I was most afraid of were, the book of Revelation, and the company or the presence of Mr Bowen. In my unconverted days I purposely avoided the reading of the book of Revelation, to support the common plea, usually put forth by inquirers, "I have not yet fully searched the Scriptures." And my only reason for avoiding Mr. Bowen was the fear of his urging the claims of religion upon me. Nevertheless I had often called at the Tract Depôt, for the purpose of simply having a look at him. Indeed, his very looks were an inspiration to me. I was a diligent reader of his publications, among others his "Sea-shore Discussions" which have been a great help to me, and as for the *Bombay Guardian*, I had, from the beginning, designated it as the *travelling missionary*, and in my humble and unbiassed opinion it was second to no other paper, which I was privileged to read: if ever I missed it at the usual reading hour, I used to go out of sorts, if I may so express myself. Very often after my office hour I used to linger behind to go and listen to his open air preaching. I often used to ask myself the question, why, of all others should he alone so prominently commend his religion, patiently enduring taunts and jeers of the vulgar class, unsupported by the Government and without any earthly advantage? Although very young at the time I was irresistibly led to interest myself in matters pertaining to religion and had read quite a number of plain and pointed works on evidences. The publications of the Rev. Baba Padmanji, a man of similar pursuit in life as Mr. Bowen, were also very helpful to me. The result of my reading and constantly coming into contact with true Christians produced on my mind an undoubted conviction that the Christian religion was a supernatural revelation. But for the lack of moral courage I did not then make a public confession of my faith in the Lord Jesus Christ, nor indeed until I began to attend the meetings of Mr. Taylor, at one of which I was very powerfully moved by

one of his addresses on the dangers of Procrastination, but felt unwilling to stand up as a seeker in public. I began to stifle my conviction, but Mr. Bowen happening to be near me, whispered, "The Spirit of God will not always strive." Immediately I found myself upon my feet indicating thereby my desire to follow Jesus. I was instructed, and prayed for, but did not receive any light that night, though from then till the 1st of July 1872, I did not attend any of Mr. Taylor's meetings, nor did I seek to see Mr. Bowen

Since becoming a Christian, and having had charge of a Fellowship meeting and the Vernacular service in the Fort American Methodist Church, I had by the kind ordination of Providence the exalted privilege of constantly meeting and communing with Mr. Bowen.

Having received no systematic training in theology and being but an indifferent scholar, I shrank and trembled in my shoes whenever Mr. Bowen graced my congregation by his presence. He usually sat right in front of the preaching desk, evidently in wrapt attention to the effusions of my unworthy brain. I remember with a heartfelt gratitude his many words of encouragement. I regret that I did not take notes of any of his conversations, but I can conscientiously say, seldom has a purer mind tabernacled in flesh. Religion in different persons manifests itself in different forms, but in him it shone forth peculiarly in faith. It never wavered but remained as firm as a rock under all circumstances I am sure all who had opportunities of knowing him will testify that they knew no purer, nobler human being! On one occasion I was very sorely troubled, and tried in temporal matters, and I was nearly yielding to the suggestions of the adversary. But that very same evening I heard Mr. Bowen preach from the text, "Who shall separate us from the love of Christ, &c."—Rom. viii., 35 to 39.

While men of all classes and condition and of different colour and creed are rivaling each other in their veneration for Mr. Bowen, the Protestant native Christians have lost in Mr. Bowen a sincere, sympathetic friend, and a loving father. He frequently visited the poor of our community not to serve the purposes of any sect, but to breathe into them the spirit and hope of Jesus Christ. He would sit on our benches and stools, bearing with a father's sympathy the burdens and sorrows of his large spiritual family in our poor community, and sometimes even partake of our humble meals. By such kindness and familiarity he won our affections and gained access to our hearts. His dear name is cherished in all our homes where the great of the world are unknown.

The late Bal Mungesh Wagle, Esq. M. A., LL. B., Barrister-at-law, speaking on religious topics and of the different prominent Christian men, said to me one day "that the divinity of Christianity was fully exemplified in Mr. Bowen, he truly deserved to be ranked among the Sadhus and the Rishis."

Another Hindu gentleman, a member of the Town Council, on hearing of the death of Mr. Bowen said, "Had I known it in time I should have deemed it very honourable to have had the privilege of accompanying the funeral of such a saintly man." "I used to visit him," said he, "in my boyhood, and had been moved by the mode of his simple living and loving disposition. In a great measure he declined the society of the rich and left the circles of polished life, for the meanest hovels, that he might be the friend of the poor and friendless."

A Marwadi, a money lender by trade, who had lived in the neighbourhood of Mr. Bowen, is reported to have said, "Had this sahib been a Hindu, he would have most certainly worshipped him. For it is meritorious to worship such a prani."

A European contractor, who had known my people, and my admiration and attachment for Christians and Christianity, said to me, "that the Christians were a lot of hypocrites, and that Christianity was a figment of the imagination, *but*," said he "old Bowen is an exception. I would take my life for him."

A Parsee gentleman, well-known in our city, referring to the death of Mr. Bowen, said—"So the last of the most illustrious, intellectual and spiritual chiefs of your fraternity has gone to his reward. Mr. Nesbit, Dr. John Wilson, and George Bowen, were Christians indeed and in truth." I could swell the size of my paper with similar testimonies borne by some of my Mahomedan and Roman Catholic friends.

My own impressions of Mr. Bowen are, that he was a monument of God's saving power. He was singularly independent in his judgments and unbending in religious matters. He used to rebuke sin in high places. If he had any failings they leaned on virtue's side. My thoughts have been greatly attracted to his elevated morals, and virtues, and to his self-supporting and self-propagating principles. I may perhaps add for myself that while I know of no nobler or more useful and honourable function than that of a Christian minister, I am determined (D V) to work and to witness for the Master without being chargeable to any man for my support. He did not mechanically quote the Scriptures as most good men often do, but by his own life and living he led people to God and His Christ. He was the same in private as when declaring the councils of God from the pulpit. He did not employ any set occasions or special efforts to preach for Christ, but he did so in his whole life. It beamed from his venerable countenance. Mr. Bowen's expositions and sermons, his life and living, have been the means of my being confirmed and established in the faith. Had I time and opportunity I could call to mind other incidents and reflections, but for the present I must leave the subject, though I may on a future occasion send you a few more. I sincerely trust, however, that the suggestion of having a permanent memorial of his memory will be taken up most heartily, as it so greatly deserves to be.—(*Methodist Record.*)

Miscellany.

—*Christian Standard*: "Yielding pacifieth great offences" (Ecc. 10: 4). Two persons had quarrelled. One left the other to bluster alone. Afterwards, he thought that his leaving might seem cowardly, and that thereby the other might be made bold to repeat the insult. But, if a great stone was rolling down on you, would it be disgraceful to step aside and let it pass? If not, what disgrace can there be in stepping aside, until the angry person has gone by, or has had time for reflection and repentance or reconciliation? Let the angry person always have the quarrel to himself That is the way a great and good preacher kept out of quarrels.

—Reader, kill not that suggestion in your heart, whether it be a whisper that scarcely stirs the air, or a thunder-note that shakes the skies, that draws you to Christ, and, through him, to Heaven. If you do, you will kill the best friend that ever visited your soul, or undertook to do you a needed service. That suggestion came from God. You had better yield to it.

—*Pulpit Treasury*; Progress of Missions: For 3,000 years there existed but three Versions of the Holy Scriptures. To-day they may be read in 350 of the 6,000 tongues that are spoken. In 1804 there were in all the world only 5,000,000 Bibles; in 1880 there were in the hands of human kind 160,000,000 copies of the sacred word. At the beginning of our century the way of life could be studied by one fifth of the earth's population, now it is translated into languages that make it accessible to nine-tenths of the inhabitants of the world. Protestants occupy over 500 separate fields. In them they have more than 20,000 mission stations, supplied with no less than 40,000 missionaries. Five hundred thousand heathen children attend Christian schools. One million communicants are enrolled in congregations gathered from among the heathen. Two million stated hearers are nominal adherents of the evangelical faith. Of the 1,433,000,000 that people the world, 135,000,000 are Protestant Christians. The area of the habitable globe is computed at 52,000,000 square miles; of these, 18,000,000 square miles are under Greek and Romish Church dominion; 20,000,000 square miles under Mohammedan and Pagan Governments; and 14,000,000 square miles under Protestant rule.

TELEGRAPHIC NEWS.

Paris, March 15th: General Boulanger has been deprived of his command for breaches of discipline in visiting Paris disguised.—The Parisian papers mostly approve of the dismissal of General Boulanger.

Berlin, 15th: The preparations along the route to be taken by the funeral cortege are being rapidly completed. All the houses and lamps are heavily draped with black. Multitudes of workmen are busily engaged clearing away the ice and snow from the roads.—The royal personages and proxies from all countries have arrived here.—Owing to ill-health neither Prince Bismarck nor Count Von Moltke will be able to attend the funeral of the late Emperor to-morrow.

New York, 15th: All the markets are closed to-day, and telegraphic communication is interrupted.

London, 16th: Funeral services will be held to-day in the Abbey at Windsor in the presence of the Queen.

Paris, 16th: General Boulanger's supporters are resolved to push his candidacy for Marseilles or elsewhere although he is ineligible for election.

Berlin, 16th: The service held to-day at the Cathedral was most touching in simplicity. The Emperor Frederick was, after all, unable to be present, and Prince Wilhelm acted as chief mourner, while the bier was surrounded by Foreign Royalties and Princes. The route to the mausoleum was lined with troops drawn up four deep, while countless spectators, in spite of the severity of the weather, formed a long and imposing procession. The Ministers of State bearing the Regalia preceded the car on which lay the coffin, and the horses were led by staff officers. The escort was composed of all sections of the guards, and a discharge of artillery signalled when the final blessing had been bestowed at the mausoleum. The Emperor Frederick watched all that took place at the mausoleum from a window most wistfully.

17th: A bulletin issued to-day states that the Emperor Frederick is quite free from fever. The secretion in his throat, however, still continues to be copious, causing a continued cough.

London, 17th: Funeral services and salutes took place yesterday in commemoration of the event in England and the Colonies.

Paris, 17th: The partisans of General Boulanger held some demonstration in the street in his favour to-day.

London, 18th: In the House of Lords last night, during the debate on the Soudan, Lord Salisbury stated that Osman Digna's attacks on Suakin were chiefly due to a desire to continue the slave trade to which the retention of Suakin by the British was a serious obstacle, which Lord Salisbury considered justified our holding that place, although the possession of Suakin was of no advantage to Egypt.—Mr. Goschen's Bill for the Conversion of Consols

was read a second time in the House of Commons last night.

Constantinople, 18*th*: M. Nelidoff, Russian Ambassador, has requested the Porte to summon Prince Ferdinand to leave Bulgaria.—It is rumoured all about here that negotiations are going on between England and the Porte for the evacuation of Egypt before April 1889, the Porte consenting to the passage of British Ironclads through the Dardanelles without obtaining special leave.

Berlin, 18*th*: His Majesty has enjoyed a most refreshing sleep. The severe cold prevents him from taking exercise.

Allahabad, 19*th*: Colonel Graham's little force was to have concentrated on Sunday at Lingtam for the advance upon the Lingtu fort, making the last March in a body to the foot of the hill. The telegrams to-day give no news as to the attitude of the Thibetans, except that they are still there holding the post with some 700 or 800 men. Of these, however, only 200 or so are regulars, the remainder being villagers who have been pressed into the service

Berlin, 19*th*: Messages have passed between the Emperor and the Reichstag and the Diet, in which he states that, though he cannot at present take the oath of fealty orally, he hereby declares his adherence to the Charter.

London, 20*th*: The Rt. Hon. C. T. Ritchie, Member for Tower Hamlets and President of the Local Government Board in London, obtained leave to introduce a Bill conferring Local Government throughout the country. By this means a number of elective County Councils would be created, each possessing the most ample powers locally, including that of licensing.—Large towns would have Councils in the same way as the counties.—London would be erected into a county with a Lord-Lieutenant.—The police, however, would remain on the Imperial list.—The Board of Works would be abolished.—The Chancellor of the Exchequer surrenders to the India Council five and a half millions for Imperial taxation.—Lord Rosebery moved for a committee to consider how best to reform the House of Lords. This was rejected by 96 to 50 votes. Lord Salisbury, speaking on the question, said he personally approved of the principle of Life Peers, but deprecated the abolition of heredity.—In the House of Commons, Sir John Gorst, replying to a question, said Government had still under consideration the munificent offers made by H. H. the Nizam and other Princes and Rajahs of India.—The report that special negotiations were proceeding between England and the Porte regarding the evacuation of Egypt is unfounded.—Lord Randolph Churchill has been appointed Chairman of Committee on the Army Estimates

Paris, 20*th*: The members of the Extreme Left oppose the Boulanger movement, regarding it as tantamount to taking a plebiscite.—M. Tirard announced that a Court of Inquiry would be held on the breaches of discipline committed by the General.

Constantinople, 20*th*: Bulgaria has sent no reply to the notification from the Porte.

London, 21*st*: The Conservative press condemn the principle of the Local Government Bill.

Allahabad, 21*st*: The Sikkim force had its first sight of the enemy on Sunday afternoon, when Colonel Graham and Mr. Paul with a reconnoitring party were fired upon from a barricade erected across the road to Lingtu. The following morning parties were sent out to repair the road, which was found impracticable for the passage of the whole column. The assault therefore can hardly have been delivered on the day intended.

Oporto, 21*st*: The Theatre here has been burned. It was crowded with people at the time. It is feared that a good many lives have been lost and many injured.—(Later) Eighty persons have been found dead, mostly in the galleries of the building. Many jumped from the windows into the street.

London, 22*nd*; Mr. Parnell's Arrears Bill was rejected last night in the House of Commons, by a majority of eighty-five votes.—Mr. Joseph Chamberlain has declined the honours that have been offered to him.—Her Majesty the Queen has started for the Continent. In message dated London 20th. regarding Local Government, please read, "and Chancellor Exchequer would surrender to the Council five half millions imperial taxation."

PASSENGERS ARRIVED

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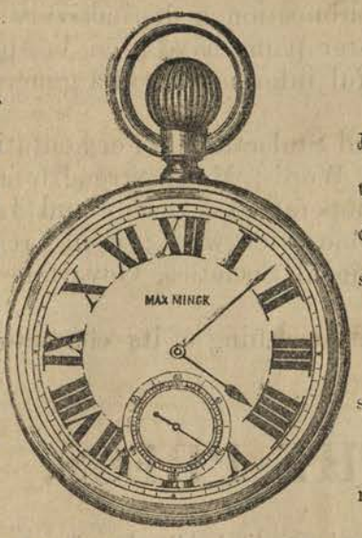

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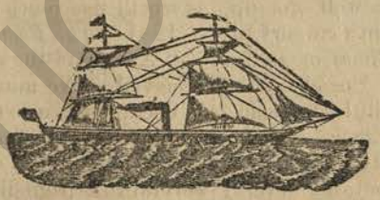

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(Scientific)—A first lesson in Botany; Stalagmites and Stalactities; Fermentation. (Biographical)—H. M. Stanley; (Religious)—Christ in the Temple, God's Word; Man's strength and weakness; Natural Religion. (Descriptive)—Melbourne in 1840 and 1887. (Temperance)—Alcohol and Insanity. (Missionary)—The Moravians. (Miscellaneous)—Finishing touches; Home after work; Four great empires; the usual directory of Missionary, Benevolent and Christian Educational Societies, Government Offices, Postal and Telegraph Guides, &c., &c., &c.

Those yet unacquainted with the Almanack may know something of its character, and the hearty way in which it has hitherto been received, from the following

OPINIONS OF THE PRESS.

THE *Bombay Christian Almanack*. 1888. A very good picture of the Bombay Tract and Book Society's Depository greets us on the cover. It is enriched with many handsome pictures, such as Thunder Peak, Home after work, Cataract on the Congo, Finishing Touches, Christ in the Temple, &c. &c. There is a fine likeness of Stanley. There are some well selected religious articles, and some interesting scientific articles. There is a paper on Alcohol as affecting the brain, and one on the four great empires, and one on Education in India. Special pains have been taken with the statement of Missionary work in the presidency, and an attempt has been made to tabulate their returns As this is a new departure some errors may have crept in. On the whole this will be a valuable presentation of Christian work in this Presidency. Much information, such as one wishes to have at hand, through the year, is here supplied. We congratulate the Secretary of the Society, the Caxton Press and all concerned, upon the felicitous combination of the ornamental and useful. —*Bombay Guardian.*

THE *Bombay Christian Almanack* for 1888, is a compilation worthy of imitation in all parts of the Globe. The attempt in the present issue to tabulate the work of the Missionary Societies is in the right direction. Possibly it would enhance the value of next year's issue if a second table were given for the whole Continent.—*The Methodist Record.*

AMONGST the most acceptable gifts received at this time, outside of the expansive region of creature-comforts, must be reckoned sheet almanacks and calendars in book-form. * * * The Bombay Christian Almanack, published by the Bombay Tract and Book Society, holds its own in public estimation, and the modest pirce (eight annas) at which it may be had brings it well within the reach of all who are likely to be interested in its contents. * * * —*Deccan Herald.*

1887.—The Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to Paper, printing and Illustrations, and the Literary matter is interesting and useful.—*Bombay Gazette*

1887.—We have received from the Bombay Tract and Book Society a copy of the *Bombay Christian Almanack* for the present year. The work contains a great deal of useful and interesting information, with reference, not only to missionary and other Religious organisations, but to secular affairs, and we have no doubt that it will be highly appreciated by the Public. A feature of the work is illustrations of sacred scenes. * * * There are also engravings of other kinds, such as a portrait of Lord Dufferin, a representation of the Great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from a cursory inspection, carefully revised.—*Times of India.*

1885.—The Bombay Tract Society publishes an interesting and beautiful Almanack, "*The Bombay Christian Almanack*" (As. 8). It is well printed and gives the usual and necessary information. It contains several full-page engravings and smaller illustrations, besides pleasantly written articles and extracts.—*Christian College Magazine, Madras.*

1884.—*The Bombay Christian Almanack.* We have been favoured with a copy of this excellent annual. It is most tastily and well gotten up by the Bombay Book and Tract Society, and sold at 8 annas. It is full of such information as people should have concerning the Bombay Presidency, and telegraphic tables.—*Indian Methodist Watchman.*

1883.—We have just received the *Bombay Christian Almanack* published by the Bombay Tract Society, an indispensable guide to the names of the Missionaries and principal helpers of the different Mission, as well as to the many benevolent institutions and agencies in India. It is finely illustrated and contains a great variety of information.—*Bombay Guardian.*

1882.—*The Bombay Christian Almanack.* —"This is a nicely got up almanack, quarto size, containing 64 pages of useful information and many fine pictures. The frontispiece is a beautiful plate representing Eton College. It is published by the Bombay Tract and Book Society at the low price of eight annas, exclusive of postage."—*Progress.*

1882.—*The Bombay Christian Almanack* needs no passport from us. Every page contains valuable information, the portraits of the Royal Family take the lead, and the illustrations and well written "Papers on Comets," "David Livingstone," and other subjects, make the annual pleasant reading, It is only priced 8 annas, and the Almanack is worth five times its price.—*The East.*

1881.—*The Bombay Christian Almanack.* —"A copy of the above almanack has been received. We must pronounce it a marvel of cheapness, especially in a country like India. It is profusely illustrated, and besides numerous smaller ones, contains several full page illustrations.

But it must not be thought that the illustrations are the only excellent feature of the Almanack. It contains a mass of information concerning matters social, educational, political, and religious. In addition to these items we have many articles, some in prose and some in poetry, some original and some judiciously selected. We congratulate the compiler on the excellent way in which he has catered for the readers of almanack literature. And we ask, why cannot Calcutta follow the example of Bombay?"—*Star in the East.*

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